

IE THRO'S  
IVSTICE OF  
PEACE.

A  
SERMON PREA-  
ched at a generall Assises  
held at BURY St. EDMUNDS,  
for the Countie of  
*Suffolke.*

By SAMUEL WARD Batche-  
lour of Divinitie.



LONDON,  
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Gunne. 1621.

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TO THE RIGHT  
HONORABLE

SR. FRANCIS BACON

· Knight, Lord Chancelor  
of England, &c.



Hen' woe see one goe or  
doe amisse, though his  
feete or hands bee the  
next actors and instru-  
ments of his errour: yet  
wee say not, Are you lame? but, Have  
you no eyes? or Can you not see? What  
ever sweruings or stumblings any part of  
the holy politique makes, the blame lights  
not upon the Gentry or Comminalty, the  
immediate delinquents, but on the prin-  
cipall lights in Magistracy or Ministry,

A 3

which

## THE EPISTLE

which being as Guardians and Tutors of the rest, should either preuent or reforme their aberrations. And herein miserable is the condition of these two opticke peeces, that they are more subiect, and that to more distempers then other inferiour parts: yet heerein more, that being hurt, they are more impatient of cure; not only of searching acrimonious waters (which yet oft are needefull) but shie of the most soft and lawny touches: but most of all in this, that being once extinct, they leaue a voyd darkenesse to the whole body, exposing it to the pits of destruction. As exceeding great on the other hand, is the happines, honor & vse of them, if cleere and single. For this our Nationall body, it will little boot either to applaude the one, or to bewaile the other: I rather wish and looke about mee for some eye-salve, which may helpe to descry and redresse, if any thing be amisse. And behold heere (Right Honourable) a confection promising something thereto: It was prescribed first by Iethro, whom Moses calls the eyes



# DEDICATORY.

eyes of Israel, Num. 10. 31. And newly compounded by an Oculist, of whom as I may not, so I need not say any thing at all. Next under the sacred Fountaine of light (the light of our Israel) I worthily accompt your Lordship most sufficient in law to accept, to make use, to iudge, to patronize it. The subject of the booke is the principall obiect of your Office, to elect, direct and correct inferiour Magistracy. To which purposes, Nature, Literature and Grace haue inabled you, that if you should faile the worlds expectation, they will hardly trust any other in hast. Many in rising haue followed the stirrop, pampered and setting honor not standing the ground, but once seated haue done renownedly. But your Lordship had neuer any other graces then your birth and desert; to which, hereditary dignity hath so gently tendred it selfe, that you haue not let fal your name of religion in getting up. Therefore now you are in the top of honour, all that know you looke you will be exactly honourable. For my part,

A 4

bounden

THE EPISTLE &C.

bounden to your Lordship for a fauour  
formerly receiued, greater then your Ho-  
nour knowes of, or I can expresse: I shall  
leauue Iethro to be your Montoir, and my  
self remaine euer an humble suitor to God,  
who hath made you a Iudge of conscience,  
that he would make you continue a con-  
scionable Iudge, improouing your place  
& abilities to the best aduantage belong-  
ing to it, the furtherance of your reck-  
ning at the last day.

Your Honours daily  
Beadsmā,

NATH. WARD.



EXOD. 18. 21. 22. 23.

Moreover, thou shalt provide out of all the people able men, such as feare God, men of truth, having constanſnesse, and place ſuch over them, to bee rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.

And let them iudge the people at all seasons: and it shall be that every great matter they shall bring unto thee, but every small matter they shall iudge: so shall it be easier for thy selfe, and they shall beare the burthen with thee.

If thou doe this thing, and God command thee so, then thou shalt be able to endure, & all this people shall also goe to their place in peace.



If Ietbro were, as the fashion of those times, and the Nature of his stile will beare, and ( as some conceipt) both Prince and Priest; then was

Cohen.

was hee beyond all exception, euery way qualified; for skill, as a Iudicious Diuine; and for experience, as an aged Gouvernour, to giue direction in matters of Magistracy, and to cast *Moses* a mold for a Policie in Israel. Sure I am, a godly and religious man hee was, for he begins with prayer and ends with sacrifice. And such as himselfe, was his aduise, sage and holy. And howsoever it passed from him at the first vnder Gods correction, yet afterward allowed by God and praised by *Moses*, becomes of good policie, sound diuinity; of priuate counsell, a generall oracle: ruling for the substance of it, all ages and persons.

Venerable it is for the very antiquity of it. What price doe men set vpon old copies, coynes and Statues: who passeth by a christall fountaine bearing some ancient name or date, and tastes not of it, though no thirst prouokes him? Such is this, the cleare head-spring of al ensuing brookes in  
Scrip-

2

τὴ κερίο, τας  
 καὶ μὴ δολῶσιν  
 ἐφ' ἑαυτοὺς τας  
 αἰὺσας θαι  
 τὴ πότις.  
*Jenat. ad Mo.  
 rian Cassob.*

Scripture & other writers concerning Magistracy. All those texts (which I wish were set as a frontlet betweene the eyes & as a scale vpon the harts of al in authority) *Iehosaphats* charge, *2 Chro. 16. 5.* *Iob* his character, *cha. 29.* *Dauids* vow, *Psaf. 101.* The scattered Parables of *Salomon*, & passages of the Prophets, chiefly that round & smart one *Isai. 33. 14.* are they not all branches of this root? In which respect it must needs be of soueraigne vse for the discovering and reforming of whatsoeuer error time hath soyled gouernment withall. How are defaced copies and disfigured pictures better amended, then by reducing them to their originall? if the pipe faile, goe we not to the head?

Heere is the Archetype or first draught of Magistracy, worthily in this regard chosen by Iudicious *Nucer* to presse vpon *Edward* the sixt, for the purgation of his offices and Lawes, from the drosse and filth contracted vnder

vnder the R<sup>o</sup>ish confusion: which  
 considering, that worthy *Iosiah* of  
 ours tooke in such good part; and  
 practised with such good successe.  
 Yea, *Moses* himselfe learned in al  
 good litterature, trained vp in Court,  
 the greatest Law giuer that euer was,  
 and father of all Law-giuers, of the  
 thrice great *Hermes*, *Lycurgus*, *Solon*,  
*Plato*, *Iustinian*, & the rest. Yea, Gods  
 familiar fauorite, faithfull in his house,  
 knowne by name and face, honoured  
 with miraculous power, &c. And  
 that at the hands of one (age and fa-  
 therhood excepted) his inferiour. I  
 trust that none will dare to reiect or  
 sleight it of, remembring that Diuini-  
 ty, as the mistresse taketh vpon herto  
 direct her hand-mayd, and that the  
 Scripture is the best man of counsell  
 for the greatest Statesman in the  
 world: This little portion therof con-  
 taining in it more then all *Lipsius* his  
*Bee-hiue*, or *Machianels Spider-web*. All  
 which will best appeare by the ope-  
 ning

ning of this rich cabinet, and viewing the severall Jewels in it, which are these.

*The parts of the Text.*

*Division.*

It first giues order for the care and circumspection in the choyce,

1

*Provide.*

Secondly, it directs this choyce by foure essentiall characters of Magistrates.

2

1. *Men of ability.*

2. *Fearing God.*

3. *Men of truth.*

4. *Hating couetousnesse.*

Thirdly, it applies these foure to Magistrates of all degrees, in an exact distribution of them, by way of gradation ascending step by step, from the highest to the lowest. *And place such ouer them to be rulers. 1. of thousands. 2. of hundreds. 3. of fifties. 4. of tens.*

3

Fourthly, it prescribes to the Magistrates, thus qualified and chosen, their offices; viz. to iudge the people in

4

in the smaller causes, &c. and their  
affiduity and industry therein. And  
let them iudge the people at all seasons,  
&c. And it shall be that they shall bring  
every great matter to thee, but every  
small matter they shall iudge.

Lastly, it propounds the blessed  
fruit & emolument that will necessa-  
rily ensue thereupon. First to Moses  
himselfe, So shall it be easier for thy selfe,  
and they shall beare the burthen with  
thee, and thou shalt bee able to endure.  
Secondly, to the people, And all this  
people shall goe to their place in peace.

I  
Circumspe-  
ction.

The first poynt, *Techezeh*, Provide,  
or looke out. A word implying all  
exactnesse and curiosity incident to  
elections, as *Inspection*, *circumspection*,  
*inquisition*, *suspition*, *information*, *deli-*  
*beration*, comming of *ChoZah*, to see  
or contemplate, whence the Prophets  
were called *Chosi*, Seers. It is in a man-  
ner translated by a word of the like  
force in a businesse of the like nature.  
*Acts 6.5.* ἐπιστάς, survey the whole  
body



body of the people, & chuse the best you can cull out. It were somewhat strict and strange to say, that Prayer and fasting must be vsed; And yet this I finde practised in such cases, *Acts 1.* and *Numb. 27. 16.* *Let the Lord God of the spirits of all flesh set a man ouer this Congregation.* Yea, *Iethro* himselfe sanctified this his aduice with a prayer, *verse 19. God be with thee.* And good reason hee should be called to counsell whose the iudgement is, and whose prouidence is alwayes very speciall in those elections, whether sought or no. If God supravise not, *Samuel* the Seer shall take seauen wrong before one right. Some mens faults are palpable, and goe before election, som are cunningly concealed and breake not out till after. First, therefore looke vp to God, and then amongst the people, haue thine eyes in thy head, all the care that may bee will be little enough. Say not there are no sufficient persons, nor yet think euery

*1 Samuel 19.*

euery one that thinkes him selfe so, or  
 commonly goes for such, is suffici-  
 ent: seeke out such, and such may be  
 found. Looke amongst the Olives,  
 Vines, and Fig-trees: such trees must  
 be climbed. Brambles will lay holde  
 on the sleeue for preferment. *Ne sit  
 qui ambit.* Let him neuer speed that  
 sues. Lay hands on none rashly. They  
 that are fit & able, must and will bee  
 sought to; yea, haled out of their ease  
 & priuacy into the light of employ-  
 ment: the charge & danger wherof  
 they waighing, as wel as the credit, or  
 gaine, and knowing them to bee cal-  
 lings, will not meddle with them, till  
 they be called to them. Which am-  
 bitious Inconsiderates not being able  
 to ponder, much lesse to sustaine,  
 thrust their shoulders vnder, and ei-  
 ther by hooke or crooke come in, or  
 climbe into the chaire of honor, more  
 tickle then the stoole *Eli* brake his  
 necke off: whither when they haue  
 aspired with much trauaile and cost  
 they

they sit as in the top of a mast in feare and hazard, and often fall with shame & confusion. Not vnlike to some rash youth, that hauing gotten an horse as wilde as himselfe, with much a doe backes him, sits him in a sweate, and comes downe with a mischeefe.

For the preuention of all which euils vnauoidably attending ambition, lighting partly vpon the intruders, themselves, partly vpon the admit- ters, but most heartily vpon the com- mon weale, see how needefull *Jethro's* counsell was and euer will bee; That such be provided, not as would haue places, but as places should haue. Which care, as *Jethro* commits to *Moses*, so both the Scripture and rea- son imposeth vpon the superiour Ma- gistrate, in whose power and place, it is either to nominate or constitute in- feriour Authorities: and whose fault cheefly it is, if they be otherwise then they ought, or the people iniured in this kinde. How circumspect and

B

religious

religious ought such to be, in the performance of this greatest and weightiest duty.

3

Vnlesse you will reply, as I feare many a Fox doth in his bosome; Thus indeede you haue heard it sayd of olde, but those times were plaine, and *Iethro* a simple meaning olde man. A beaten Politician of our times, learned in the wisdom of newe state, & acquainted with the mysteries of the market, that knows how to improue things to the best, for his owne time and turne, and to let the common body shife for it selfe, would haue projected *Moses* a farre more commodious plot, after this or the like manner: Now you haue offices to bestow, a faire opportunity in your hand, to make your selfe for euer, to raise your house, to pleasure your friends, either proclamime it openly or secretly, set it abroad by some meanes or other, see who bids fairest, waigh the sacrifices, chuse the men of  
the

the best and greatest gifts.

Oh gall of bitternesse! oh root of all euill to Church and Commonwealth, when authorities and offices of Iustice shall be bought and solde, as with a trumpet or drum to the candle or outrope. The particular branches whereof, when I seriously consider, I wonder not that *Christ* with such zealous severity brake down the bankes, and whipt out the chapmen out of the Temple: nor that *Peter* with such fiery indignation banned *Simon* and his money. For if such men & money perish not, Kingdoms and Churches must perish, and both Ciuill and Ecclesiasticall Courts will soone prooue dens of theeues.

Whose soule bleedes not to see mens soules bought and solde, like sheep at the market to euery butcher; of this you Lawyers much complain against the Clergy men, for bying of benefices: which you might doe the more iustly, if your selues were not

often the sellers of them. I would the fault rested onely in benefices, and reached not into offices and ciuill dignities. Indeepe that kinde of purchase we cal not simony, it may from his other name be fitlier stiled magick, for by I know not what kinde of witch-craft, men sinne by leaue and law in these ciuill purchases. The lawes and statutes prouided for the remedie of the euil in som cases, tolerating it in other, and the practise by meanes of this allowance growing intolerable. Some of the (as the world reports) offices for life & at pleasure, amounting to the rate of lands and inheritances.

6

I am not Ignorant of the distinction of Iudicature, trust and paines, but are they not all offices of Iustice: doe they not prepare to Iudicate, and lies it not in them to guide or misguide, to hasten or delay Iustice, &c. which how can they freely giue, which buy dearely.

Doth

Doth not *Bucer* deale faithfully with his Soueraigne? Offices are not liuings and salaries, but charges and duties: not preferments for fauourites; but rewards of deserts, &c. Doth *Iulius*, *Iustinianus*, or *Theodosius* their lawes giue allowance to any? See then how prouidently *Iethro* prouides against this Hemlock-root of Iustice: out of whose prouiso I conclude that which *Augustine* saw in his time, and deere experience confirms in others: That such as prouid themselves places, and are not prouided for them; come into them, and execute them, not with a minde of doing good, but domineering; not of prouiding for others welfare, but for their owne turnes. Let vs pray, that if it be possible this fault may bee forgiven and amended.

And for this onely, but another neere of kinde to this, met withall in the very next clause of my text, *Among all the People* (*Miscal Hagnam*.)

B 3

Where

7

*Ant. lib. 10. de  
sin. Dei. cap. 24.*

I  
*Generality.*

Where *Iethro* restraines not *Moses* to his owne Familie, to any particular Tribe, or to the richer sort : but requires this freedome, as well as the former circumspection. Generality and impartiality being requisite to the good being of a choyce: and limitation and restraint the very banes of Election; yea, contradictions to it. As if one should say, you shall chuse amongst twenty, but you shall chuse this or that one: Doth he not in effect say you shall not have your choyce? will a man when hee goes to Market be confined to any shop or stall, if hee meane to provide the best? How grossely is the countrey wronged & befooled, chiefly in the choyse of such, as into whose hands they put their liues and lands at Parliaments, by a kinde of *Conge desliens*, vsually sent them by some of the Gentry of the shires, perswading (if not prescribing) the very cople they must chuse. Thus haue we seen Naturalls tied to a  
poste



poste with a straw, which they durst  
not breake.

This text bids you know and stand  
fast in your law full liberties of electi-  
on, which that you may not abuse, I  
come to the second part of the Text.

*The second Part.*

It teacheth you how to order and  
direct it by these foure markes fol-  
lowing : which Ireckon as foure sup-  
porters of the throne of Iustice, not  
altogether vnlike to those foure in  
Christs throne, so often mētioned in  
the old and new Testament, which  
being properties of Angels, are sym-  
bolls both of Magistrates and Mini-  
sters.

These foure whosoever is com-  
pounded of, is a man after Gods own  
heart, and a starre in his right hand.  
He that wants any of them, is but a  
blazing comēt, how high soever hee  
seemes to soare. These will not onely  
serue for the triall of such as are *Cand-  
idati*, and to bee chosen : but also of  
such

such as are inuested and already in place to approoue or reprocue their condition. And for this end and purpose, let vs vse them this day, as foure waights of the Sanctuary, whereunto whatsoeuer Officer heere present, from the Iudges to the Bayliffes, shall not answer: This Text (as the hand-writing on the wall) shall say vnto him from God; Thou art waighed in the ballance, & found too light, and thine Office (at least ought to be) taken from thee.

*The first Character, or weight  
Abilitie.*

The first and prime marke is *Abilitie* (*Anishi Chajl*). So our new translation expresseth it well in a comprehensue word, and so I finde it in Scripture signifying and comprising all the seueralls that belong to facultie or abilitie: whereof I number first three complementall for conuenience; secondly, three substantiall and of necessitie,

First

First *Chayl* includes strength of body and manhood, such as inableth them for riding, going, sitting, watching, & industrious execution of their office: Such as the scripture commends in *Caleb* at fourescore and five, and stories in *Vespasian*, our *Alfred*, *Hardicanutus*, *Ironsides*, &c.

1  
*Strength.*

Which our straight buttoned, carper and effeminate Gentry, wanting, cannot indure to hold out a forenoon or afternoone sitting without a Tobacco baite, or a game at Bowles, or some such breathing to refresh their bodies and mindes, little acquainted with the tediousnes of wise and serious businesse: *Woe to the people* (saith *Salomon*) *whose Princes are children and eate in the morning; and blessed are the people whose Gouvernors eate in time and for strength.* Eccles. 10.

2  
*Wealth.*

Secondly, neither is wealth to be excluded: That *Diana* of the world, which it onely accounts *Abilitie*, and calls it *opes & potentia*, which yet is better

better called *value* then *valour*, yet may it concurre to make vp that which our Law terme calls *mienlx* vailiant; and though at the beame of the Sanctuary money makes not the man, yet it adds some mettall to the man.

3 And besides there is some vse of these trappings to the common sort, *Ad populum phaleras*, which taught *Agrippa* to come to the Iudgement seat with pompe, state, and attendance like that of our Sheriffs nor to be neglected, as that which procures some terror and awe in the people: which *Alexander* well aduised of, left his Gigantique armour behinde him among the *Indians*, and vsed more state then at *Greece*.

4 Yet remembering that these complements without the substance are but empty gulls and scarbuggs of maiestie, the *Sophistry* of gouernment, as one calls them: and as *Zachary* the Prophet saith, the instruments of a foolish

4  
 σοφισματα  
 μαρμασολυκτια  
 Cassa & borda  
 icea novionu  
 ceptra Chapm.  
 Zach.

foolish Gouvernour. And such as *Ie-*  
*remie* derides in *Shallum* the sonne of  
*Iosiah*, *Thinkest thou to rule because of*  
*thy large building, Cedar seeling, painted*  
*with vermilian, did not thy Father pro-*  
*sper when he did execute indgment and*  
*Iustice?* which is indeed the truth &  
substance, th'other but the flourish.

Thirdly, I exclude not birth and  
blood, which many times conveyes  
spirit & courage with it, *Blessed is the*  
*Land whose Princes are the sonnes of*  
*Nobles.* Eagles produce Eagles, and  
Crowes Crauens, yet regeneration  
& education often corrects this rule;  
and experience tells vs, That cottages  
and ploughs haue brought forth as  
able men for the gowne & sword, as  
Pallaces and Scepters. *Gideon* came  
out of the poorest of the familie of  
*Manasse*, and he the least in his fathers  
house, a poore thresher. *Dauid* was  
taken from the sheepefold &c. yet  
both mighty men of valour, and  
speciall Saviours of their people: and  
the

*Jerem. 22. 14.*

*Birth.*

*Eccles. 10. 17.*

*Indg. 6. 19*

the wisdom of some of our neighbour Nations is much to be commended in this, that if they discern an excellent spirit & facultie in any man, they respect not his wealth, or birth, or profession, but chuse him into their Magistracie and weighty imployments.

6  
I *Wisdom*  
and *experi-*  
*ence.*

*Ecclies. 9. 16.*

But these three are but of the by and well being, the three following of the maine & essentiall to Magistracy, all comprised vnder the word *Chayl*, as first *wisdom* and *experience*, which the Preacher tels vs is better then strength, either of body or estate. And of this abilitie *Moses* expounds this word in his practise, *Deutro. 1. 15.* which is a good Commentary vpon his fathers aduice.

7  
*Monstrum cui*  
*lumen ademp-*  
*tum.*

And indeede without this what is a Magistrate, but a blinde *Polyphemus*, or a monster without an eye. If hee want either skil in the lawes, or obseruation of his owne, must hee not bee tutored by his Clarke, as it often falls

out.

out? or shall hee not bee misled by some Counsellor, crossed & contradicted by euery stander by, that shall tell him this you cannot do by Law, or I take it you are besids your book.

The second is strength of mind, to gouerne and manage passion and vnruly affections, which he that weilds at will, is stronger then hee that subdues a city and conquers a Kingdom, to beare and forbear, and to order the mutinous perturbations of the minde, is that abilitie which the Grecians call *μετρωσις* and *εὐμετρία*.

Very requisite in a Iudge, who must not suffer his affection to disquiet his iudgement and vnderstanding, in rising at the first complaint; nor at any accident or present miscarriage of either party, suddenly occasioned, which is collaterall to the cause, and impertinent to the question, but hee must bee patient and meeke towards their personall weakenesse. Likewise long-minded, to endure the rusticity  
and

2  
Moderation of  
minde, or  
equanimity

2

and homeliness of common people in giuing euidence after their plaine fashion and faculty, in time, and multitude of words, happily with some absurdities of phraise or gesture, nor impatient towards their foolish affected eloquent termes, nor any thing else whereby the truth of their tale may be ghesse'd at.

3  
*Courage or  
 Magnani-  
 mity.*

*is Αἰσιοσύνη*

Lastly and principally, I vnderstand with the *Geneua* translation, that fortitude, valour and magnanimity, which we call courage and spirit; typified in *Judah* the Law-giving Tribe, whose emblem or scutchion was the Lyon Couchant, that sits or lies by the prey without feare of rescue, that turnes not his head at the sight of any other creature, *Prou. 30.* which *Salomon* symbolized in the steps of his throne adorned with Lyons: The Athenian *Judges* by sitting in *Mars-street*. Some thinke that from this vertue *Constantine* was termed *Reuel. 12.* the Churches male or man-child:



child : others apply it to *Luther* ; others to *Christ*, the true *Lion of Iuda*

And though I regard not the *Salick Law*, because the God of spirits hath often put great spirits into that sex ; yet I mislike not *Theodorets* obseruation vpon that in *Leuiticus*, where the Ruler for his sin is enioyned to offer an hee goat, the priuate man a shee-goat. The male suits the Ruler best, and the female the ruled.

*Leuit. 4. 21.*

ὁ ἀρχιερεὺς ὁ ἁμαρτάνων  
ἐν τῷ ἀρχιερεὶ  
τὸ δὲ θύλακον  
τῷ ἀρχιερεὶ

3

This ability is so requisite, that it is often put for the onely qualitie, as if this alone would serue, as in *Moses* charge to *Ioshua*, and *Danids* to *Salomon*. And experience hath taught, that where this one hath abounded, though the other haue been wanting in some Magistrates : they haue done more good seruice to their Country, then many others who haue had som tolerable measure of the rest, but haue failed onely in this.

Had not the principall posts of an house need to be of hart of oake ? are rulers

rulers & standarts that regulate other measures, to bee made of soft wood or of lead, that will bend and bow at pleasure? doe men chuse a starting horse to leade the teeme? had not he neede be of *Dauids* valour, and *Samsons* courage, that must take the prey out of the Lyons mouth, and rescue the oppressed from the man that is too mighty for him? had not he neede to be of some spirit and resolution that must neglect the displeasure and frowncies, reiect the letters and suits of great men and superiours?

It is incredible to those that know it not, what strength great men will put to (especially if once interested) for the vpholding of a rotten Ale house, countenancing of a disordered retainer, &c, the resistance whereof requires it not some spirit? had not the braine neede to be of a strong constitution, that must dispell and disperse the fumes ascending from a corrupted liuer, stomacke, or spleene? I mean

the clamorous, rumours, and sometimes the flatteries of the vulgar, which often intoxicate able men, and make them as weake as water, yeelding and giuing as *Pi'ate*, when hee heard but a buze that he was not *Ca-sars* friend, and saw that in dismissing Christ, he should displease the Iewes.

What heroycal spirit had he neede haue, that must encounter the *Hydra* of sinne, oppose the current of times, and the torrent of vice, that must turne the wheele ouer the wicked; especially such roaring monsters, and rebellious *Chora's*. such lawlesse sons of *Belial*, wherewith our times swarm, who sticke not to oppose with crest and brest, whosoever stand in the way of their humours and lusts? Surely, if *Iethro* called for courage in those modest primitiue times, and among a people newly tamed with *Aegyptian* yokes: what doe our audacious and fore-headlesse Swaggerers require? our lees and dregs of time; not vnlike

to those wherein God was faine to raise vp extraordinary Iudges, to smite hip and thigh, &c. What *Atlas* shall support the state of the ruinous and tottering world, in these perilous ends of time?

2 For all these fore-named purposes, how vnapt is a man of a soft, timorous, and flexible nature? for whom it is as possible to steere a right course without sweruing to the left hand or right, for feare or fauour, as it is for a cock-boat to keep head against wind and tide, without helpe of oares or sailes: experience euer making this good, that cowards are slaues to their superiours, follow-fooles to their equals, tyrants to their inferiours, and winde-mills to popular breath, not being able to any of these to say so much as no.

3 Wherefore this text proclames and speakes, as *Gedon* in the eares of all the faint-hearted. Whosoever is fearefull and timorous, let him depart from

from mount *Gilead*, and there departed twenty thousand; and yet God the second time, out of the remnant, viz. ten thousand, defaultes all the lazy persons, and reduced that huge army to three hundred able persons.

It were excellent for the Commonwealth, if such a subtraction might bee made: and the weake-hearted would resigne their roomes to able men. For what haue seruile cowards to doe with the sword of the Lord, and *Gedeon*, with God and the Kings offices.

On the contrary, it sayth to all men of ability, as the Angell to *Gedeon*, *The Lord is with thee thou mighty man of valour, goe on in this thy might to saue Israel, &c.* What is our office that are Ministers, but as Gods Trumpeters and Drummers to encourage, hearten & put life in those that fight his battles and doe his worke. By the vertue then of this my text, I say to euery good-hearted Magistrate, pro-

ceede and goe on from strength to strength.

2

Job 28.

And if any aske mee, who then is sufficient for these things? or where shall we get this strength, that are but flesh and blood, and men as others? I answer with *Iob*, *Siluer hath his vein, and gold his mine where it is found, iron is taken out of the earth, and brasse melted out of the stone*, but the place of this ability is not to be found in the land of the living. Nature saith it is not to be found in me, Wealth and Honor sayes not in me: It is falsly said of *Cato* and *Fabricius*, that the *Sun* might sooner be stayed or altered in his race then they in the course of Iustice. The stoutest and the richest wil yeeld. But *Dauid* tells his sonne *Salomon* on his death-bed, where hee shall finde it. *Thine O Lord, is greatnesse and power, thou art the head of all riches; honor and strength are in thy hands, it is in thee to make great, &c.* This God hath taught *Dauid* to breake a bow of Steele with his

1 Chron. 29. 11  
E-12

his hands : It is hee that looseth the  
coller of Princes, girdeth their loines,  
& vngirdeth them again, befooles the  
Counsellor, the Iudge & the spokes-  
man: He it was that made the shooes  
of *Ioseph* as strong as brasse, *Jeremiah*  
as a wall of brasse, *Caleb* as strong at  
fourescore and five as at forty ; if  
*Sampsons* haire be off, and God depar-  
ted from him, he is as other men, and  
he can strengthen him againe without  
his lockes at his pleasure.

If any man want wisdome or  
strength, let him pray, and hee can  
make him wiser then the children of  
the East, and stronger then the Ana-  
kins : wherefore bee strong in the  
Lord, faint not, be not weary of well-  
doing, for feare of opposition and  
crossing: though in rowing this ship,  
the windes blow, and the seas rage,  
Christ can straight send and Halcion,  
and set it on shore.

It is the fault of many Christian Ma-  
gistrates, euer to be complaining and

grouing vnder the burthen : as if ease  
and dilicacie were to be sought for in  
gouernment. What if there be a Ly-  
on in the way ? the righteous is bol-  
der then the Lyon : what if thou bee  
weake ? is not God strength ? and doth  
not hee perfect his strength in our  
weaknesse ? what if there be many op-  
posites in the way ? true courage is  
strong as death, and will trample all  
vnder feete without resistance.

Can. 5.

5

Yea, but what if an host come a-  
gainst thee, and as Bees encompasse  
thee ? true faith sees more on Gods  
side then against him, euen guards of  
Angels, as plainly as men doe the  
Sheriffs halberts, and doubts not, but  
in the name of the Lord to vanquish  
them all.

6

Eccles. 7. 14.

One concluding place for all, out  
of a Preachers mouth, that knew what  
he said, wisdom strengthens one man  
more then twenty mighty Potentates  
that are in a city, he that feareth God  
shall come forth of all dangers.

Whence



Whence by way of passage, note that the next point of the feare of God, is that which giueth life to the fore-going, and to the two following also : and is placed in the text, as the heart in the body, for conueying life to all the parts ; or as a dram of muske, perfuming the whole box of oyntment.

*Fearing God.*

*Iethro* must be vnderstood not of the poore bastardly slauish feare, which depraued nature hath left in all : nor of any sudden flash of feare wrought by word or workes, such as *Felix*, *Balthazar* & *Caligula* were not voyd of, and yet neuer the better Magistrates : But such a filiall feare, as faith and the assurance of Gods loue and saluation breeds; such as awed *Ioseph*, *Cornelius*, *Dauid*, &c. This is the feare required by *Iethro*, *יועזר*, godlines which breedeth an heedfulnesse in all our wayes and actions.

Without this feare of God, what is

C 4

ability

*The second  
Character.*

I

2

ability but the Diuels anuile, wheron he forgeth & hammereth mischiefe: what is wisdom but subtilty? what is courage vn sanctified, but iniustice? wherein is such skill in the lawes commonly employed, but in colouring and couering bad causes and persons, & in making the lawes a nose of wax to priuate ends? other men haue other bits and restraints; but men in authority, if they feare not God, haue nothing else to feare. Wherefore Christ ioynes thē well in the vnrighteous Iudge, that hee feared neither God nor man. If hee be a simple coward, he feares all men, if a man of ability, he feares none at all.

3

What are the nerues and sinewes of all gouernment, the bondes and cōmands of obedience, but an oath? and what are oaths to prophāe men, but as *Sampsons* cords, which hee snapt asunder, as fast as they were offered him. The common sort of our people count the oaths that men take when

when they take offices, no other then formall : so they distinguish them (a strange distinction) from other oaths of contract, and dally with them accordingly.

They discern God no more in oaths, then Christ in the Sacraments : and therefore take them, and breake them rashly and regardlessly, which when they haue done, the Diuell enters into them, as into *Iudas* ; & runs them headlong into all periurd courses: which makes the land to mourne for the contempt of oathes, and neglect of duties. What is the ground of all fidelity to King & Countrey, but religiō? welfare *Constantinus* his maxime, *He cannot be faithfull to mee, that is unfaithfull to God.* Why then, what are oathes for Atheists and Papists, other then collers for monkies neckes, which slip thē at their pleasure? such neither are nor can be good subiects: muchlesse good Magistrates. Papists wil keepe no faith with Protestants,

let

4

οὐκ ἔστι βωμος  
ἢ τε ὄρκος.

Nulla fides ha-  
benda papistis  
namque per om-  
nes aoes inuac-  
vint.

3

let Protestants giue no trust to papists though they swear vpon al the books in the World.

Finally, what is the principal scope of Magistracy in Gods intention, whose creature and ordinance it is ; but to promote his glory, countenancing the Gospell & the Professours of it, safe-gard of the Church and Common-wealth, the first & second table, & principally the two former. Now for all these , cheefly for the cheefest, what cares a *Cato* or a *Gallio*, who beares the sword in vaine for God and his ends ; who neuer minds any thing but his owne Cabinet, or the ship of the Common-wealth at the best : for the other, sincke they swim they, all is one to him, he tooke no charge, nor will he take notice of them

6

Wherefore I conclude , that the feare of God is the principall part, as of my Text, so of a good Magistrate, whom Christ calls a Ruler in Israel,

*Paul*

*Paul* Gods Minister and sword-bearer : yea, the very forme and soule of such an one : yea, it troubles mee to make it, but a part which *Salomon* calls the whole of a man, especially such a man who is sent of God, for the praise of the godly, and the punishment of euill doers. In which respect being the maine of my Text, giue me leaue to giue you a short character of such a Magistrate, as this qualiry will make him, where euer it is found in any good latitude.

Hee is one that came into his place by Gods doore, and not by the Diuels window : when he is in, he eyes him that is inuisible, euen God in the assembly of Gods : and therefore sits on the Iudgement seat in as great, though not in so slavish a feare of offending, as *Olanes* vpon the flead skin of his father *Sylannes*, nayled by *Cambyses* on the Tribunal : or as a *Russian* Iudge that feares the boiling caldron, or open battocking : or the *Turkish* Senate,

*Iohn 3.*  
*Rom 13.*

*Eccles 12. 13.*

*1 Pet 2.*

I

nate, when they think the great *Turke* to stand behind the *Arras*, at the dangerous doore.

2

Who hath alwaies, (as God enioyneth, *Deutro*. 17. 18. ) a copy of the law of his God before him, and reads it all the dayes of his life, that he may learne to feare the Lord his God, and to keep the Cōmandement without turning aside, either to the right hand or left.

3

If at all he be glad of his place, it is not as a chaire of honour, or frame of commodity, nor sword of reueng: but only as a meane of furthering his reckoning, and pleasuring his Countrey. For his oath, he remembers it, and trembles, lest if carlesly he transgresse it, the winged flying booke p-uertake him before he get home: if he cut but the skirt or lap of Iustice, his heart smites him with a priuy pinch, till he sets all right againe with God and man. Hee dares not so much as by countenance offend any of Gods  
little

little ones, nor afford a good looke to a varlet, nor yet so to respect their persons, : s to wrong their cause, for he knowes all these to be abomination to his Lord, into whose hands he dreads to fall as knowing him a consuming fire, and one that hath prouided *Tophet* for Princes. When an vnlawfull suit is commenced by power or by friendship, his heart answers (if not his tongue) with *Iob* : *How shal I doe this, and answer God when hee comes to iudgement.*

4

As for bribes, hee dares not looke on them, lest they blinde his eyes before he beware : such pitch he dares not touch, nor receiue into his bosome, lest it defile him in the open sunne, if tendered in closet or chamber, he feares the timber & stones in the wall would be witnessses against him

5

When he comes in court, he fixeth his ey, neither before him on that person, nor about him on the beholders,

*sumus boni  
Judicis est mag  
repicere, neg  
despicere, neg  
circumspicere,  
sed inspicere.  
Ferus in Job. 9.  
30.*

ders, nor behind him for bribes, but vpward on God : generally considering that Christ is Lord Paramount of all courts of iustice, and that now his father hath resigned all iudgement into his hands. Hee stewards all to his content, promotes his profits without wrong to the Tennant. Looks so to the Church, that the Common-weale receiue no detriment: and so to the Common-wealth, as the Church shall surely flourish : so countenancing the seruants of God, that hee wrong not the worst worldling : maintaines piety, and neglects not equity : keepes his house well, but his Church better : in frequenting whereof, he with his family are presidents to all the hundreds where hee dwells: And in a word, doth as much good by his example, as by his authoritie.

64

This is the godly man, whom the Lord chuseth and guideth, whose praise and reward is of God : which

*David*



David hauing found true in his life, a little before his death, recordeth to all ages. *The spirit of the Lord spake by me, and his word was in my tongue. The God of Israel spake to me, the strength of Israel sayd, thou shalt beare rule ouer men, being iust, and ruling in the feare of God. Euen as the morning light when the sunne riseth, the morning, I say, without clouds, so shall mine house be, and not as the grasse of the earth is by the bright raine. For God hath made with mee an euerlasting conenant, perfect in all poynts and sure.*

1 Sam. 23. 2. 3. 4.

7

Let the Diuell & the world storm and burst with enuy, one of these is worth a thousand of the common sort, though men will see no difference, but say; Are not all honest and sufficient men? Let men talke of their quiet and peaceable neighbours, and good house-keepers, good Commonwealths men: though these be good things, yet if religion com not in, as a number to make them of some value, they

they are but all as cyphers in Gods account

I

Now if God thinke so meanelly of these, who are either meere ciuil and politique men, or idle pleasurable Gentlemen, what reckoning doe we thinke hee makes of such prophane vncircumcised vice-gods (as I may in the worst sense best terme them) that sell themselves to work wickednesse: that giue themselves to all good fellowship (as they call it) and to all excessse of riot (as the Apostle calls it) and that hate to be reformed: such I meane as hold religion a disparagement to Gentry, and feare nothing more, then to haue a name that they feare God, who thinke when they haue gotten an office, they may swear by authority, oppresse by licence, drinke and swill without controll.

2

What shall I say of such? are these Gods, and children of the most high, or the charracters of his most holy Image? Diuels are they rather, then Deputies

Deputies for him, Imps of his King-  
dome; farre better beedmning an  
Ale-bench, then a Shire-bench, and  
the barre, then a Iudgement seat.

But what shall I say to such mock-  
god-like *Esaus*? shall I take vp the  
words of *Moses*: if thou wilt not feare  
this glorious name, *The Lord thy God*,  
I will make thy plagues wonderfull,  
and of great continuance: Or those of  
*Dauid*, which perhaps will fit them  
better and these times of imminent  
changes, *They know not*, and vnder-  
stand nothing; they walke in darknes,  
albeit the foundations of the earth be  
mooued: *I haue sayd ye are Gods*, but  
ye shall die like men, and fall like o-  
thers. Or wil they suffer the Prophets  
exhortation, who art thou that dread-  
est a mortall man, whose breath is in  
his nostrils, whom the moth shall eat  
like a garment, and the worme like  
wooll: And forgettest thy maker, that  
hath spred the heavens, laid the foun-  
dations of the earth, that giueth the

*Isa. 52. 3. 12. 13.*

D

first

*Ier. 5. 22. 34*

first and latter raine, that hath set the bounds to the sea, &c. Or will they heare *Salomons* end of all? *Feare God*, that will bring euery secret to iudgement: or a greater yet then *Salomon*, *Feare him that is able when he hath killed the body, to destroy the soule also in hell fire for euermore.*

3

Well, the Lord cause them to heare, that hath planted the eare: and plant his feare in their hearts where it is not, increase it where it is, that there may bee more holy Magistrates, and that the holy may yet be more holy. And then we hope the other two properties following will more abound, and we shall spend the lesse time and labour about them: For men fearing God truly, will be also

*Men of truth.*

*The third Character.*

1

Without which, shew of religion is but lying vanity: a glorious profession, but plaine hypocrisie: And courage, if it bee not for the truth and in the truth, is but either Thraasonicall audacity

audacity, or wicked impudency. And therefore this character added to the former, ioynes those which are in the forme of Iurates, and ought to bee in all Offices, *good men and true.*

This stile, *men of truth*, admits two interpretations, both compatible with the text and theme. A man of truth is either a true *Israelite*, a true *Nathaniel* voyd of guile, as truth is opposed to hypocrisie, or else a lover of the truth, as truth is opposed vnto falshood.

One that in particular cases, suites, & controuersies betweene man & man, counts it his honour to sift out the truth, maintaine the truth, stick to it, not suffering himselfe to be misinformed by Tale bearers, Prompters and Sycophants : nor misled and peruerterd by the false pleading and colouring of consciencelesse Counsellors : But brings iudgement to the ballance and rule of righteousness, & delights (as the hound doth naturally in sending out the hare) to search and trace

Job 29. 16

3

Psal. 101. 7.

Nec Hesperus  
nec Vesper sol.  
maj. or.

3

out the truth, out of all the thickets  
and dens of iuggling & conueyance,  
labouring as much to bould it out by  
examination in *Hypothesi*, as the philo-  
sophers by disputations in *Thesti*: be-  
ing of his temper that worthily sayd,  
*Plato* is my friend, *Socrates* my friend,  
but the truth is my dearest friend.  
Or like *Job*, who couered himselfe  
with Iustice, & to whom Iudgement  
was as a robe, & crowne, who when  
he knew not the cause, sought it out  
diligently.

And for this purpose, a man of  
truth keeps men of truth about him  
and with *Dauid*, abandons all liers  
out of his household: whereas of a  
Prince that barkneth to lies, all his  
seruants are Liers. And of such Iu-  
stice, which is in truth and for truth,  
I say (as of old it was sayd) neither  
the evening nor the morning star e-  
qualls it in brightnesse.

But withall, I must complaine as of  
old, that truth is fallen in the streets,

and

and vterly perished from among  
men, Iudgement failes and stands a  
farre off, equiuy enters not. The co-  
mon trade of the times, being to  
weaue lies in all cases, especially a-  
gainst the true seruants of God. And  
the common weaknesse of the times,  
to receiue the flatters which are broa-  
ched and bruited by tongues set on  
fire from hell: so that he that refraines  
from cunning, makes himselfe a prey,  
the Latin whereof was all that *Lewis*  
the eleuenth would haue his sonne to  
learne: and is all the policy that most  
ludy and practise. In somuch that the  
common by-words are, that when  
men sweare by faith and truth, they  
sweare by Idols that are not, names  
they are and notions, things they are  
not, nor substances. Jewels they are  
but such as vse them die beggers: ho-  
nourable Ladies and Gentles they  
are, but such as follow them close at  
the heeles, may haue their teeth dash-  
ed out of their heads.

*Isa. 54-4*

*Qui nescit dis-  
simulare nescit  
vivere.*

5

Well, let deceiuers thus deceiue themselves, let cunning heads and glozing tōgues make as much as they wil of *Tiberius* his Art, or the Diuels rather, the father of the Art, of dissimulation. In the end they shall proue it to bee most pernicious to the Students and Masters of it. Let the children of truth iustifie their mother, which hath the reward of honour in her right hand, and of wealth in the left. And if it should be attended with hatred and crosses for a time, yett hee that is *Amen*, the true witnesse, yea truth it selfe, will reward them in the end: when he shall shut out with the dogs, all such as loue and make lies, with whose exhortation I close vp this lincke, and knit with the following, *Buy the truth and sell it not*, which hee that meanes to doe must be.

*The fourth  
Character.  
Prou. 17. 4*

I

*A true hater of courtousnesse,*  
Else will *Salomons* seuerall proverbes meet in him. The wicked giues heede to the false lip, & the lier to a naughty tongue.



tongue. He taketh the gift out of the  
 bosome to wrest iudgement. Accep-  
 tation of gifts proue commonly pre-  
 uariatio to the truth. It is impossible  
 to be a champion to Truth, & a slave  
 to Mammon: but hee must loue the  
 one and hate the other. It is best ther-  
 fore to hate the worst, yea the worst  
 of al vices incident to magistracy: the  
 root of all euil, which if it be not roo-  
 ted out of the Magistrates heart, it a-  
 lone will poyson all the three former  
 qualities required in him. Neither  
 strength, nor religion, nor loue of the  
 truth, shall bee able to preserue him  
 from enchauntments of couetousnes.

Which being an inordinate loue of  
 money, an euill concupiscence of ha-  
 uing more then God hath allotted, or  
 a lawfull course affoordeth: is such a  
 kinde of Idolatry, as transformeth the  
 worshippers of this golden calfe into  
 Idolls themselues, making them to  
 haue eyes that see not, eares that heare  
 not: only leauing them hands to han-

D 4

dle

*Acceptatio mu-  
 neris est preua-  
 ricatio veritatis.*

2  
*πλεονεξία.*

*Exod' 27.*

Deut. 6 19.

3

Ezekiel 3 2.

4

A ven liane  
is a fadye  
vntur and  
venditio rem  
nequissim.

1 Tim. 6.

dle that which peruereth the eyes of  
the wise. It bores out their eyes, and  
maketh them as blind as euer was  
*Sampson* and *Zedekiah*.

Eyes you know are tender things,  
and small mores annoy them, when  
handfulls of barley and morsels of  
bread make such men to transgress.  
And a draingswaight injected, enclen-  
de the golden scales of Justice to winch  
side they please.

There is such a strange bewitching  
power in *Bulwar*s deceiptfull wages,  
that he that will admitt them for Ju-  
stice, shall soone take them for in-  
justice, if the right hand be full of bribes  
the left hand must be full of mischief.

The Diuel has as well as the Briber laich  
his hookes in this sharp, whereof he  
that is greedy, & will needs be rich,  
falleth into his snare, and many other  
noysome losses, which sinck men into  
perdition; peirceth their soules with  
sorrow, their names with reproach &  
cause them to swerue from the truth,  
and

and make shipwracke of a good conscience: Euen the most precious things are vile and cheap in his eyes: to whom money is deare; he will not stick with *Abab* to sell euen himselfe to worke wickednesse for the compassing of that his soule loueth and longeth after.

But thou oh man of God shie these things, and hate couetousnes with a perfect hatred. Hate it as *Ammon* did *Thamar*, first thrust it out of thy hart, and shur & locke the doors after it.

Secondly, let thy behauiour and conversation be auerse and strange from the loue of money. Let all fordid and filthy lucre be abhominable: all ill gotten goods execrable; let them stinke in thy nostrils, as ill as *Respass* a tribute of vrine.

Shake thy lap of bribes with *Netheri*. Consider as *Bernard* counsels *Eugenius*, How the people may grow rich vnder thee, & not thou by them. Rememb the end of *Balaams* wages,

and

5

*Heb. 13. 5.*

*ἀφιλάργυρος  
ὁ σέβας.*

6

*Trees vt de  
sub. in. crescant  
nequaquam. sed  
vt ipsi de se.*

and of *Iudas* his bag. And with with *Damianus* rather to haue *Gehazies* leproy, then his curse intailed to thee and thy posterity, & inheritance after thee: fretting thine estate as a canker and moth, consuming your flesh as fire, and crying in the eares of the Lord of hosts for vengeance.

1

But what doe I making my selfe ridiculous to this olde doting couetous age of the world: this thame only made the *Pharises* laugh at Christ his *woes*, because they were couetous: And so do they serue all our cauens against couetousnesse, applauding themselues and laughing in their sleeues, when they behold their bags in the chest, and their lands from off their Turrets, saying to themselves, What is a man but his wealth? What is an office but the fees?

2

E/say. 33. 14.

There is a text in *Esay*, that if *Pau* had the preaching of it, hee would make euery groping and griping *Felix* to tremble, I meane such as the  
Scripture

Scripture termeth roring Lyons, ranging Beares, Horse-leeches, Wolues, deuouring all in the euening, and leauing none till the morning: as well Iudges that iudge for reward, and say with shame, *Bring you*; such as the Country calls Capon-Iustices: as also such mercenary Lawyers, as sell both their tongues and their silence, their clients causes and their owne consciences: who only keep life in the law, so long as there is money in the purse; & when this golden streame ceaseth, the mill stands still, and the case is altered: such extorting Officers of Iustice, as inuent pullies and winches for extraordinary fees, to the miserable vndoing of poore suitors: such false periurd Sheriffs, Stewards of liberties and their Deputies, as for money falsifie their charges: such corrupted Iurates and witnesses of the post, which are as hammers and swords, and sharpe arrowes in their bretherens hearts: such cheese-bayliffs

liffs and lamb-syliffs, as vex the poore Countrey-men with vniuſſe ſummons to the Aſſiſes & Seſſions, with the reſt of that Rabble.

3

Theſe Muck-wormes of the world, which like the Gentles breede of putrefaction, & Beetles fed in the dung, reſiſhing nothing elſe but earthly things: thinke there is no other godlineſſe but game, no happineſſe but to ſcrape and gather, to haue and to hold. Let ſuch conſult ſhamie to their houſes: let ſuch make their offices aſcending nets for all fiſh that come: till they get the Diuell and all: Let them heape vp treaſures of wickedneſſe & treaſures of wrath withall.

4

But where there is any feare of God and loue of the truth, let *Iohns* counſell preuaile with them, to bee content with their due wages: Let *Paul* perſwade them, that godlineſſe is gaine with conſentation: *Salomon*, that Gods bleſſing maketh rich, and adds no ſorrow therewith: So ſhall they follow

to follow *Leithro's* aduice the better, and  
proue compleat Magistrates & Offi-  
cers: *Men of courage, men of religion;*  
*men of truth, bating conetousnesse;*

These are the foure Cardinal ver-  
tues of Magistrates, of which if all  
were compounded, and were as omi-  
nent for them as for their place: and  
did (as the great Dictator of reason  
speakes in his *Rolliicks*) as far exceede  
the vulgar sort in those heroycall ver-  
tues, as the *statues* of the gods, the *sta-*  
*tues* of men: then would people be-  
come voluntary subiects, put the scep-  
ters into their hands, and the law of  
commanding and obeying become  
easie; things thought irreparable  
would easily be reformed.

*The third part.*

But before I come to make vse of  
what hath beene sayd, let mee, as the  
third part of my text, and the distri-  
bution of Magistracy requires, tell  
you to whom all this hath beene spo-  
ken: not to Iudges and Iustices of  
peace

peace only, as I feare most haue imagined in hearing it! but to al from the highest and greatest, to the lowest & least Instrument of Iustice, from the Gouvernour of the thousand, to the Centurion, from him to the Tything-man or Decinour. To the which ancient diuision of the Iewish Commonwealth, our platforme agrees in substance. Their *Sanedrim* or Senate of seuentie, to our Parliament, Counsell-Table, Starr-chamber, Exchequer-chamber, &c. Our Iustices of Assises in their Circuit, and Iustices of peace in their general commission or dominion, & High Sheriffs in their Shires, answering to the Rulers of thousands.

Our Iustices in their seuerall diuisions, Iudges of hundred Courts and Turnes to their Rulers of hundreds, to whom I may adde high Constables in their places, our Court-leers, and Court-barons, to the rulers of fifties; to whom I add ordinary Constables in their offices, our cheefe Pledges, Tything-



Tything-men or Deciners, to their rulers of tens. Now all these *Iethro* meanes, and speakes of euery one of them in their station and degree, conceiuing the Common-wealth, as an instrument not well in tune, t but the lest of these strings be false or naught.

Contrary to the common and dangerous opinion of the vulgar, who to their owne iniury thinke & say, that it matters not for petty officers, Constables and Bayliffs, &c. though they be of the lees and dregs of men; nay, they hold that for some offices, It is pittie any honest men should come into them. *Alas, alas*, the more subiect to tentation & vice it is, the more needfull it is that none other should haue them.

Oh but (say they) a good Iudge or Iustice may help all; they erre & are deceiued; it is no one beame, though neuer so bright, that enlightens all: It is not the light and influence of the fixed starres, though the greatest and highest

2

3

highest, but of the Sun and Moone, and the lowest and neereſt Orbs that gouerne the world. It is the ground-wind, not the rack-winde, that drives mills and ships. It is the Ciuill, as in the Ecclesiasticall body, if Bishops be neuer so learned, and the parishionall Minister negligent, worldly, proud, or blind. *St. Iohns, the people perish for want of vision.*

4 What can the Superiour doe, if the Inferiour informe not: what can the eye doe, if the hand and foot be crooked and vnseruiceable? yea, not onely if such as be organs of Iustice, such as haue places of Iudicature: but if the media and spectacles of the sense will yeeld a false report, how shall the common sense make a right iudgement? If Plcadars and Attourneyes will colour and gloze, if the Clarkes and Pen-men make false records, may not any of these disturb or pervert Iustice? if the least finger or toe of this body be distorted, I meane, Iaylor or Sargeant

Sergeant, or any other that should execute Iustice, be remisse and slacke, then must the Dutch-mans prouerb be veryfied, Looke what the bell is without the clapper, such are good lawes and iudgements without due execution.

*Quod ex omni  
sine p[er]tinet  
apud but[em].*

Thus we see in this curious clock-work of Iustice, the lest pin or wheele amisse may distemper & disorder all: but if care were had to frame all these parts of the building according to the plat-forme of this skilfull Architect, what an absolute harmony of the parts, what an exact perfection of the whole; yea, what golden times should we liue to see?

Hearken o yee mountaines and little hills, you Rulers of thousands, you Rulers of tens, you reuered Sages of the Lawes, you worshipfull Knights and Gentlemen of the Countrey: yee listen to this charg of *Iethro*: ye of the meanest place of the common-welth, weigh not things nor persons at the

5  
*Applicatio.*

E common

Psal 61.9.

common beame of custome & opinion, but as the golden standart of Gods Sanctuary, with these Goldsmiths waights of my text: which if I shall perswade you to doe, I feare that wee must say with the Psalmist, that sonnes of men *Beni-Adam*, yea the cheefest men *Beni-ish*, to be layd vpon the ballance, will bee found lies and lighter then vanity: heere money will not make the man, nor craft carry it away. Euery *Nabal* of mount Carmel, nor euery *Achitophel* may not bee admitted.

6

This text saith to euery timorous, prophane, falseharted, couetous person, as *Samuel* to *Saul*, God hath rent thine office from thee: and bestowed it on thy better: or as the Scripture of *Iudas*, let another more worthily take his place: if this order & rule of triall might take place, how many would bee turned out of commission? how many would bee *effici-perda*? how would benches & Shire-houses bee thinned?

As

As for this present, to the which God hath called me to speake (for if I had called my selfe, I could not, nor durst not speake) giue me leaue without offence, to speake that plainly and openly, which I conceiue inwardly: when I haue come into the Shire-house, sometimes to obserue the state of it: it hath presented it selfe to my view, not vnlike to that image of *Daniel*, or picture in *Horace*, or table of the Popes of Rome, which for memories sake I reduce to these two Disticks

*Ex auro caput est, argentea brachia, vter  
Æneus, admisso ferrea crurali  
Diuino capiti, ceruix humana, ferinus  
Assuitur truncus Damonijque pedes.*

The head of gold. And with such honourable Iudges God hath vsually & for a long time blessed this circuit. If I had euer heard other of these present, I durst not giue titles, lest my maker should condemne me: yet being vnknowne to me but by fame, which hath spoken all good: I desire

you to proue and weigh your selues by *Iethro's* weights, and accordingly to haue peace and approofe in your owne consciences, before the Iudge of all Iudges.

**I**

The shoulders of siluer. A worthy Bench, yet mingled with som drosse, and not so refined as I haue knowne and seene it, like the skie in a cleere evening, bespangled with bright stars. Many such there bee at this present, *God be praised*, religious & able Iustices and so many, as I beleue, few other Benches are furnished withall, yet in this siluer I feare some drosse, some whose skill & ability the Countrey doubts of, being conceiued to be either so simple or so timorous, that they dare meddle with none that dare meddle with them: or else so popular they will displease none. The Diuell himselfe they say may keepe an Alehouse vnder their nose. Others whose religion they call into question, at least for the truth, and for the power of it: vnlesse

vnlesse religion may stand with common swearing, with drinking, with familiarity with Papists & Recusants, with vngouerned and vngodly families, voyd of all exercises of religion, fraught with spirits of the buttery, Ruffians, Ale-house hunters, and such as are the Sin-tutours and sin-leaders to all the Countrey about them, I hope there bee but few such, I could wish there were none at all.

The brest and belly of brasse, the strength of the Countrey, in which ranke I account the great Inquest, Iury-men and Constables, of which number how few make a conscience to present disorders according to oath, or that know and regard the bond of an oath?

The legs and feet of iron and clay, or mire. Indeed the very mire & dirt of the Countrey, the Bayliffs, Stewards of small liberties, Bum-Bayliffs, laylours, &c. if *Beelzebub* wanted officers, he needed no worse then some

of these: what misteries haue they to vex the poore Countrey-men with false arrests? and by vertue of that *Statute* tying euery Free holder of forty shillings *per annum*, to attend the Assises, but I list not to stirr this sediment of the countrey too vnflauoury to be taken vp in a sermon.

4

Oh that some *Iehosaphat* would visit & reforme, or that you Iudges in these your dayes of visitations, would redresse some part of these grieuances, and reduce all to this *Idea* of *Iethro's* which indeede would make an Heauen vpon earth amongst vs. An *Utopia* I feare some will say, too good to be true, obiecing to me as to *Cato*, that he not discerning the times hee liued in, looked for *Plato's* Commonwealth in the dreggs of *Romulus*. And so that these Magistrates thus limbed out, might be found in *Moses* golden age of the world, but not in these lees of time.

Ob.

5  
Answ.

To which I answered, that if *Iethro* were



were now to giue aduice, hee would double the force of it : If *Danids* reason bee true, it is now high time for God to worke, for men haue destroyed his Law. Was there euer more vned of courage then now, when sin is so audacious? of truth, when *Esau* fine? of religion, when hypocrisie & iniquity? of contentation, when the loae of the world so abounds? The onely way to repayre these ruines of the dying world is to renew gouernment to the primitiue beauty of it: the face whereof I haue now shewed in this excellent Mirrour or Looking-glasse: so you goe not away, and forget both the comlineffe and sports it hath shewed you, but wash and bee cleane, and such as it would haue you to bee.

There being nothing else remaining to your perfection, & the peace of the Common-wealth, but this one *Item* following in my text, requiring assiduity and diligence.

E 4

Let

*The fourth part.**Let them iudge the people at al times, &c*

1

A most needefull caueat in times that loue ease and priuate employments, with neglect of publique, Sitting in the gate is perpetually needefull. Diligence in hearing and ending causes would preuent that grieuance of delayes, which occasioned *Iethro* his discourse. How doe you thinke it would haue affected him, to haue seen six or seuen I haue heard sixteene fums set vpon one suit. These our English delayes being (as *Marnixius* complayned) worse then the Spanish strapadoes.

2

And it is fit, though publique and generall courts haue their termes, yet that particular audience of petty grieuances should haue no vacation.

3

Many are the suits and controuersies, many are the criminall offences that neede continuall inspection. Let him therefore that hath an office, attend to his office with cheerefulnesse; hee that hath no leisure to heare his  
neigh-

neighbours causes : Let him (as the woman said to *Philip*) haue no leisure to beare office. Cursed is he that doth the worke of the Lord negligently, & withholdeth his hands there from.

You Gentle-men complaine often of Idoll shepheards, dumb dogs, &c. in the Ministry. But how many such in the Magistracy? Som in commission, that neuer sit on the Bench but for fashion: Constables that are but cyphers in their place. Forsooth they will be no pragmatikall fellowes, no busiebodies to trouble the Countrey. Is there no mean between busiebodies and tell-clocks, between *factotum* and *say't neant*.

From this neglect comes that wrong and iniury to the Assises, that such petty causes, trifling actions and complaints trouble these graue and reuerend personages, which a meane Yeoman were Iudge fit enough to end in a chaire at home: when the whole Shire must be troubled to heare  
and

and iudge of a curtesie made out of the path, or a blow giuen vpon the shoulder vpon occasion of a wager, or such like bawble-trespases which I shame to mention. And to punish euery petty larceny, euery small ryoe or disorder, which lighter controuersies and faults, if perticular Officers wold comprimize & redresse in their Spheares, these greater Orbs should not be troubled with them.

6

*The fift para.*

Then indeed would that follow, which Iethro assures Moses of in the last part of my Text, ver. 23 *If thou do this thing (God so commanding thee) then shalt thou & thy people endure, & al this people shal go quietly to their place.*

An admirable emolument of Magistracy & sufficient reward of all the paines of it: that they and the people may goe home in peace, sit vnder their vines and fig-trees, follow their callings, and that which is the cheefe Iewell of all, may lead their liues in al godlines and honesty. That the gold, blew

blew & purple filke might shine and  
glister within the Tabernacle, the out  
side was couered with red skins and  
goats haire, such a shelter is Magistra-  
cy to Gods Church and Religion.  
*Nebuchadnezzar* was a great tree, &  
euery particular Magistrate a little one  
vnder whose boughs people build &  
sing, & bring vp their young ones in  
religious nurture, euen foster fathers  
as *Ioseph* in *Aegypt* Such were the rich  
& religious times vnder *Dauid* & *Salomon*,  
& vnder such as are described,  
*Esa.* 32. which whole chapter is worth  
the reading, as a iust Commétary vp-  
on this poynt, setting foorth the feli-  
city, quietnesse, plenty, vertue and  
piety of iust gouernours, as are hiding  
places from the winde, and refuges  
from the tempest, riners of waters to  
dry places, and as raine to the new  
mowen grasse, &c.

Such also were the times enjoyed  
by the Church vnder *Constantine*, de-  
ciphered as I take it, *Reucla.* 3. when  
there

there was silence in the heauen about halfe an houre, the golden vialls filled with sweet odors, the prayers of the Saints ascending as a pillar of smoke vpto heauen.

3

*Euseb. lib. 10*

Of these times see Panegyricall Sermōs, and Encomiasticall discourses storied of old, and one of them at large recorded by *Eusebius*, which whole booke is nothing but an *Elogium* of those peaceable dayes, wherein the Church was edified & multiplied. The Common-wealth being to the Church, as the Elme to the Vine, or as the garden to the Bees; the flourishing of the one, the thriving of the other; and the disturbance of the one, the disquiet of the other.

4

How can men either attend Gods seruice or their owne worke, when they are molested at home with drunkards, barretors, quarrelous persons, when hurried vpto *London* with suits. As I haue knowne a Constable molested with fīue or six actions, for an act of

or Iustice, in punishing vice according to his office. With what bitterneſſe of spirit do men groãe vnder delayed and peruerſed Iuſtice, when it is turned into Hemlocke, and turnes them out of their wits, ſome of them ſwourning at the ſight of their orders, as I haue heard from credible eye-witneſſes, others ready to deſtroy themſelues, their aduerſaries, yea & ſome-time their Iudges.

Oh the benefit of good Magiſtrats, It is an vnknowne good, as the Country-man in an ancient Poet, when he had met withall, feelingly cries out, that hee had found that *ſummum bonum*, which the Philoſophers ſo much ſought after, he now enioying more ſweetnes of little, then of great reuenues in troublous times. Surely, we Chriſtians ought to prize it as the meane of our greateſt good, of our peaceable frequenting of our Churches, and our ſeruing of God. Marchants make a higher uſe, & are more glad

glad of a calme then common passengers: so should we Christians then Heathens, by how much wee may and ought to improoue it for richer ends of Gods glory, and the saluation of our soules.

6

Lord what manner of persons ought we to be in all godlinesse and honesty, which enioy such length & latitude of Halcion dayes, as we doe; the tithe whereof, not onely former dayes, but our neighbour Nations would now be glad of.

7

God giue vs the vse and fruite of them, continue and encrease them, which will then bee, when this Text shall be more studied and practized. Then (as *Amos* speakes) shall iudgement flow as waters, and righteousness run downe as a mighty torrent; or as *David*, Then shall the earth encrease, al people shall praise God, and God euen our God shal blesse vs, and all the ends of the earth shall feare him. And so I make *Iethro's* preface my



my conclusion. I haue giuen you  
counsell this day: Hearken to my  
voyce, and the Lord God bee with  
you all. *Amen.*

*FINIS.*

*To my louing Brother Mr.  
SAMUEL WARD.*

Whether, if you meete with your *Jethro's* counsell  
returned from beyond the seas, and as much  
beyond your expectation preferred alive, as his  
one in law was against *Pharao's* Injunction, mer-  
ciful as much as you will, but bee no more offended  
than you haue cause. *Joab* sinned wider on the o-  
ther hand in destroying *Dauid's Absolon*, contrary  
to his serious charge, yet *Joab* was pardoned, and  
yet no brother. I haue noted you hitherto inexora-  
ble for your owne publishing of any thing of your  
owne, whether out of iudgement, modesty, curio-  
sity, or melancholy, I iudge not: but when others  
haue aduentured there with fruit and acceptance,  
in the light, I haue seene you rest content with  
the publique good. The like leaue I haue taken,  
expecting like successe, assuring you and my selfe  
the generall welcomnes and viewfullnes heereof  
to

to all whom it concernes, which are the greatest number of the land, euen so many as haue any reverence to Sessions and Assises, if not all sorts of Christians. Onely I feare that the corruption of our times is growne so grosse and *Eelou-like*, that it doth not *Ehud-like* enough sharpen the poynts, and send them home to the heart, that they may reach to the quicke. I had my selfe added thereto a proiect and periuasion for the redresse of many abuses crept into offices and officers, hauing spent so much time in the study of the law, and execution of some offices, as made me weary of the errors I saw, and heartily wish the reformation of them: but fearing I haue learned too much bluntnesse and plumpnesse of speech among the Lutherans, which is here as pisme a quallitie, as smoothnes with you, as also loath to meddle out of mine orb, in my second thoughts I suppressed it. And so wishing vnto this, many diligent, conscionable and ingenuous Readers and Appliers, and to them Gods blessing and the fruit intended, I take my leaue. From *Elbing* in *Prussia*.

*Thou Brother in the flesh, in the Lord, and  
in the worke of the ministry.*

NATH. WARD.

THE  
HAPPINESSE  
OF  
PRACTICE.

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By SAMVEL VVARD, Batche-  
lour in Diuinitie, and Preacher  
of *Ipswich*.

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